



BIBLE SOCIETY RECORD,

CONTAINING

CORRESPONDENCE, RECEIPTS, ETC., OF THE AMERICAN BIBLE SOCIETY.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

VOL. IX.

NEW YORK, FEBRUARY, 1864.

NO. 2.

THE PRESIDENTS OF THE AMERICAN BIBLE SOCIETY.

BY G. P. DISOSWAY, ESQ.

From the Methodist.

Hon. Luther Bradish, LL.D.

The Hon. Luther Bradish, the son of Col. John Bradish, Cummington, Mass., was born on the 15th of September, 1783. In 1800 he entered Williams College, graduating in 1804, and afterwards was honoured with the degree of LL.D. from this institution.

He commenced the practice of law in our city, but his tastes and accomplishments inclined him to foreign travel. He visited the West Indies and South America. Thence he sailed to England, visiting Scotland and Ireland, and returned to New York in time to serve as a volunteer in the war of 1812. In the year 1814 Mr. Bradish married Helen Elizabeth Gibbs, daughter of the late George Gibbs, Newport, R. I., and two years after had the misfortune to lose his wife and son, an only child.

During the year 1820 President Monroe honoured him with an important foreign appointment to visit the countries lying around the Mediterranean Sea, for information on commercial subjects preparatory to the formation of treaties. Embarking at Norfolk on the ship-of-war Columbus, seventy-four, Commodore Bainbridge, and joining the combined squadron at Gibraltar, he touched at the principal ports upon the European and African coasts. Returning to Gibraltar, he was sent by the despatch vessel to Smyrna, by Malta and the Archipelago, and thence overland to the Gulf of Nicomedia, across the Sea of Marmora *via* Prince's Island to Constantinople.

At Constantinople Mr. Bradish spent five or six months, and succeeded in preparing a way for a treaty with the Porte, although meeting a strong jealousy there from the ministers of European powers. With the single exception of Russia all these representatives exerted themselves to prevent the

establishment of amicable and commercial relations between the United States and Turkey. They viewed with marked disapprobation the encroachment of the Americans on their old monopoly of this profitable trade. Mr. Bradish, however, ascertained the friendly feelings of the Turkish government toward our government, and suggested to the administration the best method of procedure. His views were followed by Gen. Jackson, the President, and Mr. Van Buren, secretary of state, and afterward successfully carried out by Mr. Charles Rhind in the early part of Gen. Jackson's administration. This favourable treaty was duly ratified by the two governments.

Having accomplished these important national objects, Mr. Bradish sailed for Egypt, upon the invitation of Mohammed Ali Pasha, then the celebrated viceroy of that land. He was received and treated with distinguished kindness and respect, having interviews and correspondence with him. During Mr. Bradish's voyage on the Mediterranean, he had been able to render the pasha important services to his fleet in extricating it from serious difficulty, and his gratitude was almost unbounded.

He not only entertained Mr. Bradish in the most polite manner, admitting him to all objects and places he desired to visit, but also guarded him with a strong military escort across the desert to Jerusalem, commanded by an officer of his own staff, *whose head* was to answer for his safe conduct. This journey, in our day so common and unexciting, had never then probably been accomplished by an American.

Leaving Cairo, Mr. Bradish ascended the Nile, and passing the first and second cataracts, entered the great plain of Sennaar. Thence returning to Cairo, he passed the inner desert to the Red Sea, and then traversed the outer in almost every direction to Syria. From Beirût he embarked again for Constantinople, where he once more passed several months. Then taking final leave of this city of the Cæsars and the Sultans, he journeyed on horseback with Tartars across the beautiful plains

of Adrianople and Bulgaria, the great mountain chain of the Balkan, and the Danube to Hungary, thence to Vienna, where he passed some time, and journeyed thence to Trieste on the Adriatic, and through the most interesting points of Italy, Switzerland, Germany, France, Holland, England, and Denmark, to St. Petersburg and Moscow.

After an absence of six years Mr. Bradish returned home, a travelled gentleman in the fullest sense of the term. He probably made the most improving and useful residence abroad of any American citizen.

Soon after his return Mr. Bradish settled in Franklin County, this State, then almost a wilderness. His object was to improve the lands in the town of Moira, where he had a large interest. During the years 1827-'8-'9, he represented the county in the New York Assembly, and again for the years 1835-'6-'8. In 1838 he was honoured by the election to the speakership of that body, and during the ensuing fall was chosen lieutenant-governor of our State. The same distinguished honour was extended to him in the year 1840. This important office made him the presiding officer of the Senate, where his clearness of comprehension and statement, urbanity, and skill in advancing the business of the House, had never been surpassed if equalled. This peculiar and striking talent we all well know, who have been associated with him in the Board of the American Bible Society, and we all sincerely lament its loss by his death.

In the year 1842 Mr. Bradish received the nomination for governor from the Whig party as the successor of Mr. Seward. We voted for him, but he was defeated, and soon after this he removed to New York, remaining in private life, until unsolicited, he was appointed by President Fillmore to the responsible office of United States assistant treasurer for New York. The duties of his office were discharged with signal ability, honour, and general approbation, until relieved by Gen. Dix, his successor in office.

From this time Mr. Bradish's life has been actively devoted to "doing good," in which respect he was one of the most ready, useful, and respected citizens among us. In the year 1843 he was chosen first vice-president of the New York Historical Society, and on the death of the Hon. Albert Gallatin, in 1849, its president. Three years after he was elected a vice-president of the American Bible Society, and on the recent decease of the Hon. Theodore Frelinghuysen, was made its President.

The great progress of the Historical Society, its new and magnificent edifice, its lectures, valuable cabinets, manuscripts, and library, all greatly advanced or improved during his administration, will be the best and most enduring monument of his fame in this noble institution.

As presiding officer in the American Bible Society, his influence, punctuality, and talents were such as to diffuse method and dispatch through every department of its operations and business. To secure his wisdom and excellent practical judgment, many of our benevolent institutions elected Gov. Bradish an officer, trustee, or member. Such facts indicate the great respect in which he was held by the community.

In his religious profession he was an exemplary and devout member of the Protestant Episcopal Church, often taking a leading part in the counsels

of that denomination. Still Gov. Bradish was no sectarian, but a liberal warmhearted Christian, giving the right hand of fellowship to all servants of God, loving them, with all who honoured Christ, or benefited his fellow man.

In 1839 he married Mary Eliza Hart, daughter of the late Peter G. Hart, of this city, and by this marriage he has left one child, an only daughter. In the bosom of this endeared family, and of a very wide circle of beloved friends, amidst the active discharge of numerous duties, both public and private, his long life quietly closed at Newport, on the 10th of August, in his eightieth year. It is a striking fact, in the lives of the presidents of the American Bible Society, that they all reached such advanced ages with dignity and usefulness. Boudinot died, aged eighty-one years; Jay, eighty-four; Smith, eighty-one; Frelinghuysen, seventy-five; and Bradish, eighty; and like the worthies mentioned by Saint Paul in the Hebrews, "*These all died in faith.*"

Who can think of Luther Bradish in his latter days without delightful remembrances of his serene and beautiful old age? It had been preserved from the usual decay of "threescore and ten," and hence he continued to display a genial simplicity of soul, attractive manners, and above all, ripened Christian virtues.

His last public act was one of fidelity to the Bible cause. On the first Thursday of August last he came from Sharon Springs, to preside with his usual urbanity at the regular monthly meeting of the Board. Proceeding to Newport, his usual summer residence, on the thirtieth day of the same month Mr. Bradish quietly closed his long life.

The Bible in the Army.

We ask the attention of our readers to the following remarks made by the Rev. Mr. Mingens, of the United States Christian Commission, at the meeting of the Managers in January. They show the blessed effect of Bible distribution in the army.—[Eds.]

Ever since the commencement of this war, and the earnest efforts of the Christian people for the spiritual welfare of the soldier, I have been deeply impressed with the work of the American Bible Society in the army.

I have been impressed with its work because I have witnessed it during all the time of my connexion with the United States Christian Commission, dating from May, 1862, up to the present time. I have been impressed with its work, because *I know* that it has accomplished such a vast amount of good to our brave soldiers, that eternity must dawn before we shall realize the blessed results of it.

Notwithstanding the testimony given in favour of Bible distribution in the army, many good men are beginning to doubt the expediency of making such large grants to that field of labour. Many think that the soldiers are not accessible, or care little for the Scriptures; others, that they are all, or at least a great portion of them, wantonly or otherwise destroyed; others, that the good accomplished is not commensurate with the supplies, and so advocate a closer policy in this respect. Permit me to touch for a few moments upon these objections, simply giving you my own observation in the matter, trusting that you may be encouraged to enlarge, instead of curtailing, your blessed work.

I. *Are the soldiers accessible?*

I fear there are many who suppose that the moment a man enters the service of his country and puts on the national uniform, that he flings from him all thoughts of moral obligation; or, that none but the vilest enter the service of the government. Neither of these suppositions is true. Very many who enter the army, represent the most noble and self-sacrificing of our land. The majority (I think) have left the comfort and holy influences of the home circle, to give up worldly prospects, and comfort, and health, and even life itself, for the benefit of their country. Many of them have been tenderly trained by pious parents; have been accustomed to wait upon the Lord in the services of the sanctuary, and bow the knee morning and night at altars erected to the living God, in their own homes. Indeed, the majority of the men in our armies have been brought up in the midst of moral and religious influences. Have they forgotten all these things? Have they blotted out the memories of bygone days? Are mothers, and wives, and sisters, forgotten, and their prayers no longer heeded? No: and we have proof of this in the readiness of the men to receive the Scriptures, and listen reverently to those who preach to them the words of eternal life. I have night after night preached to more men than I ever saw in attendance at any special religious service in any city in the Union. In a word, *I sincerely believe that the soldiers of the army are more accessible to the Gospel than are the young men at home.*

II. *How is the Bible treated in the army?*

I am free to confess that the Scriptures are not wholly exempt from the terrible destruction of war. There is no doubt that thousands are lost and destroyed; but does not every kind of material which falls into the fierce fire of war suffer in like manner, to a certain extent? Are not men and muskets, guns and swords, clothing, and all kinds of supplies, destroyed? And yet for the promotion of our best national interests are not these things resupplied? Most certainly. And must the Bible be made an exception to this common rule? Is the hope of a man's eternal welfare nothing? Must the Word of the Lord be kept back from the soldier, because, in the exigency of war he has lost his first copy? Surely not. Besides, after much observation, I am led to the belief that *the soldier's Bible receives better care than most other things he possesses.* I have never seen a copy of the Scriptures wantonly destroyed or thrown away. I have seen torn Bibles on the battlefield, sprinkled with blood, that no soldier would take (it seemed too sacred), and it was buried with him who once possessed it. I have been astonished to find in field hospitals so many copies of the sacred Scriptures, hidden away in the bosoms of the poor wounded fellows, when everything else had been sacrificed to the Moloch of war. I have known a soldier fling away everything, even to his last shirt, and preserve his Bible. Now sir, I firmly believe, that instead of receiving worse treatment, the soldier's Bible received from your noble society is, as a general rule, better cared for than any other book or material he possesses.

Having spoken as to the accessibility of the men, and the treatment the Scriptures receive in the army, permit me in conclusion to speak—

III. *Of the good accomplished by the means used.*

Having already occupied too much of your valu-

able time, permit me simply to say, that much as has already been reported by your own Agents, and the United States Christian Commission, respecting the good accomplished, "the half has not been told;" daily we are in receipt of letters, declaring the wonders of God's grace in the army. I myself have never witnessed such a work of grace at home as I have done in some of our camps in the army. Backsliders are restored, Christians awakened from their lethargy, and hundreds of soldiers are enlisting in the army of Jesus.

It may be asked what part the Bible is playing in this great work. My answer is, the *most important*. The Bible is needed by the Christian. While the child of God may be able to do without much, he *cannot do without the Bible*. The Bible is a comfort to the poor backslider. It alone contains the assurance of God's love to the repentant prodigal. The Bible must be given to the young convert. It is a light to his feet and a lamp to his path. It is his heavenly Father's letter to him, telling him what to do and how to live. One came to me once, saying, "Chaplain, do you think I could get a Bible anywhere about here?" "What do you want of a Bible?" I replied. "Have you not preaching and prayer-meetings?" "Yes," said the poor fellow, "but I'd like to have God's Word to myself." Ah, sir, there are thousands who have no preachings, no prayer-meetings; and if they have no Bible they have nothing. In thousands of cases it is preaching and prayer-meeting. It is all; and many with nothing else have found Jesus, and are rejoicing in the hope of a blissful immortality. Let me cite a case in point:

Shortly after the terrible battle of Antietam, I was walking over the field toward one of the hospitals. Stopping at a deserted farmhouse to get a drink of water, I found in a stable some soldiers who were badly wounded, and who needed aid; one of them a fine specimen of manhood. His arm had been shattered by a shell, and had been amputated close to the shoulder. Poor fellow, he was sorely depressed in spirits, and when I talked with him of home, he said, "Oh sir, even if I get better, I won't be much use there now;" and he wept. In speaking to him of Jesus, I learned this much of his history: He was the son of pious parents. In early days he had been dedicated to God, and the hope of his good mother was that he might serve the Lord in the ministry. He was sent to school with this in view. "But," said the man, "I knew that men did not make money in the ministry, and I wanted to be rich. So I gave up going to college and entered into business. I worked hard, but did not succeed. I thought I was a Christian then, but I know now I was not. When this war broke out, I was fired with the idea of gaining to myself a place upon the scroll of fame; so I entered the army. I have passed through all the battles unscathed, till this one. But, chaplain, look here;" pointing to his stump of an arm, he said, "it has come at last. This is all that remains of fame. Oh, what am I fit for? What can I do? I have no wealth, no fame. Oh, what is left me, chaplain? tell me if you can." I uttered two words; they were, "*Only Jesus.*" The man started, and uttered the words to himself, "*'Only Jesus.'*" Chaplain, won't you write them down?" "Where?" I asked. "Put your hand under my head," said the poor fellow, "and you'll find a book." I did so, and brought forth a Testament bearing the impress of the Amer-

ican Bible Society. "How long have you had this?" I asked. "Not long," he replied. "Where did you get it?" He looked up; the colour came to his face. "I took it from a dead soldier. He did not need it any more; I did. In my sorrow, when I had no one to speak to me, that book spoke to me in tones of love; and, chaplain, it told me before you did, that only Jesus could do me good now. Oh, who knows," cried the man, as he sobbed upon his pallet of straw in that stable, "who knows but that God has, after all, been preparing me for his work by withholding wealth and fame?" I saw him after. One thing I know that that lost and found Testament did do: it made that soldier an heir of God and a joint heir with Christ Jesus. This is but one out of many incidents gathered while labouring in the army.

Rest assured, sir, that the men are accessible; that the Scriptures receive fair treatment; and that the benefit of Bible distribution in the army is beyond the expectations of the most sanguine. The soul of the poor fellow mentioned above is worth more than the cost of the half million copies of the Scriptures distributed by the United States Christian Commission; and sir, I believe that eternity will reveal a multitude brought to God through the distribution of his own Word in the army and navy.

Have no fear. Go on with your noble work. God will open the Christian heart to respond to your appeals; and I believe the day will come when you will look back upon your present work as the greatest you have ever done.

Bible Society Record.

NEW YORK, FEBRUARY, 1864.

American Bible Society.

The stated meeting of the Managers was held at the Bible House, Astor Place, on Thursday the 4th inst., at half past three. P. M., Wm. B. Crosby, Esq., in the chair, assisted by Benj. L. Swan, James Lenox, and Francis Hall, Esqs., Vice Presidents.

The decease of Rev. George Shelton, a member of the Board, was announced, whereupon the Rt. Rev. Bishop Lee, of Iowa, read the 90th Psalm and offered prayer.

Two new auxiliaries were recognised; one in Indiana, the other in Iowa.

Communications were received from the Maryland Bible Society, respecting their hearty co-operation in the work of this Institution, and commending its action in relation to the distribution of the Scriptures in the South; from the United States Christian Commission, with an account of the distribution of books granted by this Society, amounting to 568,275 volumes; from Rev. James Hickey, Monterey, with an account of Bible work in Mexico; from Rev. L. S. Jacoby, Bremen, asking permission to use funds granted by this Society, to make stereotype plates of the Testament and Psalms, which was granted; from Rev. J. J. Audebez, Paris, secretary of the French and Foreign Bible Society, requesting the

transmission of funds already appropriated but not paid; from Rev. S. Van Dissell, Curaçoa, sending the Gospel by Luke in the Creoles' language, and requesting its publication, which was granted; from Rev. I. G. Bliss, Constantinople, in regard to funds required for Bible work the coming year, and in regard to the further printing of the Scriptures.

Grants of books were made, amounting to nearly 70,000 volumes. They were for distribution in Richmond and Georgia; to Confederate prisoners at Johnston's Island and Columbus; for camps and hospitals in the army; for contrabands in Virginia; to the Christian Commission; for Venezuela and Lima, S. A.; with several smaller grants, including twelve volumes, in raised letters, for the Blind. In money, \$2,600 were granted to the American and Foreign Christian Union, for distribution of the Scriptures in Italy, Greece, and elsewhere. An Agent was appointed for Nebraska and Dacotah Territories, and another for South America.

The meeting was unusually large and interesting.

The receipts for January were \$49,820 73; the issues, 145,494 volumes.

The American Bible Society and the South.

The following correspondence with the Bible Society of Virginia, which is published by order of the Board of Managers, explains a subject respecting which there has been much misunderstanding at the North and the South, and in Great Britain. Regarding the war as only a temporary barrier to its great work, the Board of Managers of the American Bible Society have strictly and always endeavoured to act in accordance with the catholic spirit and single object of its constitution. It will be seen also that all necessary military and other facilities have been cheerfully granted for transmitting the Word of God by the authorities of the United States and of the Confederacy. Amid all the troubles of the times, we can still rejoice that "THE WORD OF GOD IS NOT BOUND."—[EDS.]

BIBLE SOCIETY OF VIRGINIA.

Richmond, 14th November, 1863.

TO THE PRESIDENT AND MANAGERS OF THE AMERICAN BIBLE SOCIETY, NEW YORK.

GENTLEMEN:—Your communication of the 15th October last (through your Corresponding Secretary, Mr. Wm. J. R. Taylor) has been received.

In reply, the Board of Managers of the Bible Society of Virginia have instructed me to state: that they will very cheerfully receive and distribute to the Federal soldiers, now prisoners in Virginia, or elsewhere, as they may have opportunity, whatever Bibles and Testaments you may think proper to send, and they also thank you very truly for those with which you have supplied the Confederate soldiers, who have been prisoners of war within your lines. The Board have not thought proper to ask the Confederate authorities for permission to distribute these volumes to Federal prisoners, as you have requested, because those authorities have always encouraged the most unlimited freedom in the distribution of the Word of God to all, whether friends or enemies.

In the printed circulars, enclosed in your letter, you say "that nearly 30,000 volumes have been given to the Bible Society of Virginia, and others in that State." We can only say that they have never been received. We have indeed received, about the end of April, 1863,

5,000 pocket Testaments from the Maryland Bible Society; and we were assured that 9,000 more would soon be sent. These, however, never reached us.

Your Corresponding Secretary says in his letter of October 18th, 1863, "that this [your] Institution will gladly respond to any reasonable requests of the Bible Society of Virginia, and others at the South, for liberal grants of the Word of God."

I am instructed to return the thanks of the Board for this offer made by the American Bible Society, and for the spirit of kindness in which your letter assures us it is made. But, as far as the Bible Society of Virginia is concerned, they beg leave respectfully to decline the offer, inasmuch as they have succeeded in making other arrangements to meet their own wants. When for nearly two years after the beginning of the war no response was received to such applications as we thought we were justified in making; and this silence on the part of the American Bible Society seemed to give countenance to the impression made upon the public here, that there was unwillingness to correspond with us; and that even the Word of God was included in the articles which the United States government had declared contraband: the Bible Society of Virginia, in December, 1862, sent a special agent to England, to seek there the necessary supplies. Our agent, the Rev. M. D. Hoge, D.D., has just returned; and on the 3d instant appeared before the Board and reported the results of his mission. By his agency, such arrangements have been effected with the British and Foreign Bible Society, and such facilities secured for shipping, as to satisfy all reasonable demands. There exists, therefore, no longer any necessity to apply to the American Bible Society for either grants or sales.

Very respectfully, your obedient servant,

E. B. BENTLEY,
Corresponding Secretary.

AMERICAN BIBLE SOCIETY.
BIBLE HOUSE, ASTOR PLACE.
New York, January 14, 1864 }

TO THE PRESIDENT AND BOARD OF MANAGERS OF THE
BIBLE SOCIETY OF VIRGINIA, RICHMOND.

GENTLEMEN:—Your letter of November 14th, 1863, by your secretary, Mr. E. B. Bentley, was duly received, and read to the Board of Managers of the American Bible Society, by whose direction this reply is now sent.

Be pleased to receive the thanks of this Board for your consent to receive and distribute to the Union soldiers "now prisoners of war in Virginia or elsewhere," as you may have opportunity, whatever Bibles and Testaments we may think proper to send. Five thousand Testaments were recently forwarded, with other articles, by flag of truce, via Baltimore, but these passed through other channels of communication.

It is manifest, from your letter, that the attitude of the American Bible Society, in this matter of distributing the Scriptures at the South, has been totally misinterpreted, both as to their disposition and action. Your secretary says: "When for nearly two years after the beginning of the war no response was received to such applications as we thought we were justified in making, and this silence on the part of the American Bible Society seemed to give countenance to the impression made upon the public here, that there was unwillingness to correspond with us, and that even the Word of God was included in the articles which the United States government declared contraband, the Bible Society of Virginia sent a special agent to England," &c. To all this our records furnish a full reply. On the 20th of May, 1861, the Rev. James H. McNeill, Secretary of the American Bible Society, and now an officer in the Confederate army, wrote as follows to your secretary, Mr. Bentley, who had ordered books for your depository:—"We will send the whole order on as soon as possible. It is due to the Board to say that they have made every effort to supply the wants of the Southern societies as fully and freely as those of the North. No discrimination has been made, or will be made, between them, and no one can more deeply regret the occasion which has arisen to interrupt our blessed work than the members of this Board." Special efforts were made for this end; but these were unsuccessful, solely because of the difficulty of communication and of forwarding our books, the express companies refusing to take packages for any points beyond the military lines. On the 11th July, 1861, the Board "Resolved, That the Board of Man-

agers do not see cause to make any alteration in their practice or policy in regard to supplying auxiliary societies." This related especially to the distribution to auxiliaries at the South. At their next meeting, July 31, 1,100 Testaments were granted "for soldiers of the Confederate army," by request of Rev. Dr. Sampson, of Washington, who forwarded the same. In December, 1861, 1,000 Testaments were granted for Gen. Polk's army at Columbus, Kentucky, by request of Rev. W. K. Talbot, of that place. These were delayed on the way at Cairo until after Gen. Polk had left Columbus, but afterwards were distributed by Mr. Talbot to Confederate prisoners confined there.

For a long time afterwards no requests were received, and no grants made, because the way seemed closed against us. Finally, at the suggestion of one of the Secretaries of this Society, the Maryland State Bible Society reopened the intercourse, which has since been occasionally maintained with your society, and with other parties at the South. From the commencement of the war to December 3d, 1863, that society has forwarded *fifty-seven* cases containing 74,184 volumes, of which 69,650 volumes were from this Society. While the Maryland Bible Society has given liberally from its own shelves, it is but just to this Institution to add, that of the total number of volumes just mentioned, 22,560 were granted to the Maryland auxiliary expressly for its Southern distribution; and they in turn have co-operated with us in all possible ways to accomplish the same result. The agent of that society has, at our request, furnished us a detailed account of all books forwarded, and in closing it he adds: "All the above (fifty-seven cases) were shipped and carried by Fortress Monroe and City Point at the expense of the Federal government, and of the Norfolk Steam Company. All the facilities needed were cheerfully given from the beginning by the United States authorities, and in no instance refused. The way is still open. It is known with certainty that all the above have reached their destination, except the shipment of April 28, and these have been traced to City Point"—(eight cases addressed to the Rev. G. Woodbridge.) The shipping receipts, permits of Hon. E. M. Stanton, Secretary of War, and other vouchers, are in possession of the Maryland Bible Society, and their agent will doubtless give any information you may ask on the subject. Your attention is also respectfully solicited to the facts stated in the enclosed circular of December 21st, 1863, which show that during the previous six months the grants of the American Bible Society for the South were about 200,000 volumes, of which 10,000 were Bibles, and nearly the whole number were for the Confederate armies in the field.*

It may be added, that your letter declining to apply to the American Bible Society for either sales or grants, was received just when our Board of Managers were about to act on your formal request to the Maryland Bible Society, and by them referred to us, for "the purchase of 25,000 Bibles and 75,000 Testaments." With this statement of facts, the Board of Managers of the American Bible Society are content to rest their case, and to continue, so far as Providence may open the way, the good work of the Society, whose "sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment."

In behalf of the Board of Managers,
I am yours respectfully,

WILLIAM J. R. TAYLOR,
Cor. Secretary A. B. S.

* NOTE.—We append the statements of the circular referred to:—

Of Confederate prisoners, probably 100,000 have been furnished with Testaments since their capture.

Within the last six months the following large grants have been made: 20,000 volumes for the Confederate army in the Mississippi valley (Gen. J. E. Johnston's); 25,000 to the Southern Baptist Sunday School Board; 50,000 for the Confederate troops in the Southwest (Gen. Bragg's army), and others; 100,000 to the Board of Army Colportage of North Carolina, for troops in the Confederate armies, and destitute persons of that State. Various smaller distributions, through the Maryland Bible Society and other channels, will bring the grants for the South, during the last six months, up to about 200,000 volumes, of which nearly 10,000 are Bibles. Most of these are for their armies in the field.

Summary of the Monthly Labours of the Agents of the American Bible Society.

During the month of December, the Society received reports from twenty-seven of its Agents; and they state that they have visited 109 auxiliaries; attended 249 Bible meetings; delivered 253 Bible society sermons and addresses; collected \$15,883; remitted to the treasury in New York \$9,309 79; paid into the treasuries of the auxiliaries \$2,061 21; obtained on subscription \$3,147 01; and supplied 1,134 destitute families with the Word of God. They report, also, that they have organized during the same period twenty-two auxiliaries and Bible committees.

Reports of Agents.

MR. BEEBE, of CONNECTICUT, reports: "I have been occupied every Sabbath during the month; have attended eleven Bible meetings; delivered eleven Bible addresses; and collected \$228 10 for our Cause. Mr. Denton, our distributor, has finished his canvass of Norfolk, under the direction of the new auxiliary that has been organized there; and he reports having visited 345 families, and found sixty-five of them without the Scriptures. Of these last he supplied forty-eight gratuitously, and found sale for 125 Bibles and Testaments in about eighty-five families. The work has been thoroughly done, and with most satisfactory results. Mr. D. has just begun the canvass of Bridgeport, under the direction of the Bible association of that city.

"We have 1,200 soldiers in our State rendezvous camp, more than half of whom are coloured. I have furnished 829 Testaments for them, through our auxiliaries, during the past month; and we shall soon need a thousand copies more, which I expect will be granted for that object by the Connecticut Bible Society.

"All over the State our Cause is prospering quite as well as other causes, and I find the churches always ready to respond liberally to our call."

MR. WHITTLESEY, of EASTERN NEW YORK, sends us a gratifying account of his labours during the last month. In the town of Rochester (Ulster Co.), he collected over \$330 for the Bible cause; found thirty-one families destitute of the Scriptures, and supplied them; and disposed by sale of eighty-six copies of the Word of God. During the autumn, he spent six weeks in the county of Sullivan, and he reports that the receipts for the Bible Society, which two years ago were about \$400, increased during the past year to the sum of about \$800! "I obtain nearly all my funds," writes Mr. W., "by private and personal application; and most of the large sums which I receive would not be obtained, were it not for my taking this course."

MR. DE PUY, of WESTERN NEW YORK, says: "The summary of my last month's labours stands thus: I attended the annual meeting of one auxiliary; the session of one Presbytery; I visited and examined the accounts of four auxiliaries; organized one auxiliary and several Bible committees; preached five Bible society sermons; delivered four Bible addresses; travelled 802 miles, of which 162 were by stage and private conveyance; and collected in cash \$228 44, besides securing subscriptions amounting to \$34 17. The last mail brought me a letter from Rev. J. Pearsall, our colporteur in a portion of Steuben County, in which he says: 'I am canvassing my field by school districts, making collections, selling Bibles, supplying the destitute, &c. I am very happy in the work, and I have some thrilling incidents to send to you soon.'"

MR. SMITH, of NORTHWESTERN OHIO, writes: "During the month we held annual meetings at Toledo, for Lucas County; at Fremont, for Sandusky County; at Perrysburg, for Wood County; and at Kenton, for Hardin County. These meetings were much more interesting than usual, and the receipts of all these societies were unusually large, which I cannot but regard as very encouraging. I have secured the visitation of 1,469 families, of which seventy were found destitute of a whole Bible, besides 266 youths under sixteen years of age who were found without either Bibles or Testaments. During the month I travelled about 800 miles, attended all the anniversaries above referred to, besides a number of branch society meetings, and collected \$1,121 22. I also wrote 181 letters, and sent out 220 circulars pertaining to the Bible work."

MR. TILTON, of CENTRAL OHIO, states that the past month was spent by him in the counties of Delaware, Medina, and Holmes. The anniversary of the Delaware County society was an occasion of peculiar interest. It is in a healthy condition, and is performing a good work. "It is worthy of note," says Mr. T., "that the Wayne County society, in revising its constitution recently, inserted a clause to the effect that hereafter all books of the society shall be sold at cost; and I sincerely wish that this was the constitutional law of every auxiliary of the American Bible Society in this country." Mr. T. states that his cash collections for the past month amounted to \$565 94, while his subscriptions which are yet unpaid amounted to about \$700. His whole report indicates an increasing interest in the Bible work in this important field.

MR. HERR, of SOUTHWESTERN OHIO, gives a very interesting account of the operations and present condition of our auxiliaries in the counties of Pike, Butler, and Ross. The Pike County Society has been much injured by the famous Morgan raid. The Butler County Society held a most interesting anniversary on the 20th of December, and the receipts for the last year are greatly in advance of those of the year previous. In the canvass of this field, 540 families he reports as having been visited, of which thirty-six were found to be destitute, and were supplied with the Scriptures, either by sale or donation. The entire statement of Mr. H. is exceedingly interesting and encouraging.

MR. LORD, of ILLINOIS, gives us the following summary of his last month's labours: "I addressed eleven congregations, attended four anniversaries of Bible societies, met four executive committees, had interviews with ten Bible society agents, received \$2,871 61, and remitted to the Parent treasury \$3,968 40."

He also gives us a very satisfactory account of a trip which he has just made in the extreme southern part of his field and in the northwestern part of Kentucky.

Leaving Cairo [he says] a boat ride of about twenty miles brought me to Columbus, Ky., where I went to look after the supply of soldiers and others with the Scriptures. I found some four thousand here, with about fifteen hundred contrabands or freedmen; and as the place was threatened with an attack from rebel forces in the interior, other troops were almost constantly arriving, many of whom were destitute of Bibles and Testaments. Within four hours after daylight, on Thursday morning, I had arranged for the establishment of a depository at this point, and had engaged the chaplain of the post, the superintendent of contrabands, the superintendent of the Soldiers' Home, and a pious resident physician, to draw from it and supply destitute soldiers in the camp, in the guard house, and in the Home, such freedmen as could read, and also to furnish supplies to soldiers at Union City, a few miles east of the river. Want of time, &c., prevented the extension of my tour to Island No. 10, Fort Pillow, New Madrid, and Memphis; but as the American Bible Society has recently

appointed an Agent for Western Kentucky, and has made large grants to the Christian Commission and to the Memphis Bible Society for the supply of the army of the Mississippi, there was less necessity for this.

On Thursday I returned to Cairo, and in the evening attended a meeting of the executive committee of the Alexander County Bible Society, when a good Christian man was employed to visit every family in this city of 6,000 or 7,000 inhabitants, for the purpose of thoroughly supplying the destitute with the Scriptures, and raising funds in aid of the work. For various reasons, it is anticipated that a large number will be found destitute, and the work of supplying them is not commenced a moment too soon. The agent is also to visit the transports at the levee, and supply soldiers passing to and from their regiments with the Scriptures. In addition to this, he is to place a good Bible on each boat which has not one, for the use of the passengers.

Friday was spent in arranging depositories, packing books needed at Columbus, engaging sundry persons to distribute among various classes in Cairo, and in arranging for future labours. During my stay in the city, I gave or sent orders on our depository for books to the agents of the State and Northwestern Sanitary Commissions, for distribution in the 58th regiment, then in Cairo; in the Soldiers' Home and post hospital at that place, and on the receiving ship and gunboats; to the pastor of the African Methodist Episcopal Church, and teacher of the contrabands, for distribution among the coloured people; to the assistant surgeon and another person, for distribution in the 58th regiment, in the hospital of which I distributed personally; to the chaplain of the post hospital at Mound City; to the superintendent of contrabands at Island No. 10, and to the chaplain of the garrison at New Madrid, Mo. The hundreds of thousands of books which will be placed in the hands of soldiers, sailors, freedmen, and others, in consequence, will, we trust, not be circulated in vain.

On his way home, he spent a few days in St. Louis in aiding Mr. Wright, the Agent for Missouri.

On the 22d of December [he adds], I left that city for Springfield, Ill., where we have an efficient auxiliary. My principal object, in going to this place, was to see about the supply of soldiers and prisoners at Camps Butler and Yates, near the city; but I was gratified to learn, on my arrival, that this work had already been attended to by the society. Over 1,000 Testaments had been given to prisoners; about as many others to Union soldiers; and 1,500 more had been ordered, which were to be distributed on their arrival, or as soon after as needed. The city of Springfield has also been thoroughly canvassed by a pious Bible colporteur, and the destitute supplied with the Scriptures, so far as they would receive them.

Mr. TERRELL, of SOUTHERN INDIANA, writes:

I have, during the last month, visited the county societies of Daviess, Martin, Harrison, Shelby, and Floyd. In Daviess County we held three interesting meetings, three churches (the Old School Presbyterian, Methodist Episcopal, and Cumberland Presbyterian), with their pastors, uniting and giving me the entire day. There is in this county a strong Roman Catholic influence, which has a very paralyzing effect. The Protestant churches are not very strong, but there seemed to be a spirit of Christian union on the occasion that was very encouraging. Three years ago the county was thoroughly explored and supplied with the Scriptures. Great destitution was found to prevail, one family in every six being without a Bible.

I find [adds Mr. Terrell, at the close of his report], in comparing results at the close of the year, that the past year has nearly doubled in receipts in my field, and that the remittances of the past year have more than doubled those of the year preceding.

Mr. WELBURN, of WESTERN KENTUCKY, has entered upon his work. Although he finds many serious embarrassments in his way, growing out of the unsettled condition of the State, he meets everywhere with earnest friends of the American Bible Society, and with very many tokens for good as it respects this sacred object. The ministers and churches generally regard him and the Cause with marked favour, and his monthly report indicates that some of our auxiliaries in that field

are resuming active operations. The Louisville and Vicinity Bible Society recently held an important meeting, when it was resolved that the American Bible Society is entitled to the continued confidence and the increased liberality of all classes of the people; and that the pastors of all the churches be requested to co-operate with the newly appointed Agent in his work of promoting this national charity. The Bardstown and Vicinity Bible Society has been sadly crippled, at various times, by the frequent raids of the enemy; but it is beginning to evince signs of returning life and energy.

Mr. BUEL, of CALIFORNIA, makes the following statement in relation to some of his labours during the month:

I have just spent a Sabbath in Downieville. The Sierra County Bible Society, which centres there, is doing a very good work in sustaining depositories for Bibles throughout the county, which the secretary, Rev. W. C. Pond, visits every year. Thence I proceeded to Virginia Territory: spent one Sabbath at Gold Hill, another at Virginia, and a third at Carson. I find that the interests of our Cause have not been entirely neglected in the Territory.

I feel that our work in Nevada Territory has commenced under very favourable auspices. The Territory is about to take its place among the States. I had the pleasure of attending the convention which was called for this object, and I was much pleased with the loyalty, honesty, and public spirit of the members, and especially with the fact that they are not ashamed to acknowledge their dependence upon Divine Wisdom in their counsels, as they employ a chaplain to open their sessions with prayer.

The anniversary of the California Bible Society was attended last month, and the annual report will show that a good work was accomplished by it during the year.

Reports of Auxiliaries.

CONNECTICUT.—SALISBURY BIBLE SOCIETY held its twenty-fourth anniversary on Sabbath afternoon, the 10th of January. The receipts of the society for the year amounted to \$124 18, of which \$120 were given to the American Bible Society as a donation. The whole amount of the auxiliary's collections, since its organization, amount to \$2,670 68, of which \$2,442 45 were sent in the form of donations to the Parent Institution. The whole number of Bibles and Testaments put into circulation in its own field amounts to 1,604 volumes. This is indeed a beautiful record. Officers: Myron Hutchinson, president; John A. Niles, secretary; Orville Adams, treasurer.

OHIO.—MONROE AND VICINITY BIBLE SOCIETY, BUTLER COUNTY BIBLE SOCIETY, and ROSS COUNTY BIBLE SOCIETY, have also sent us reports which are full of interest; but we are obliged to withhold them from our readers for want of room, simply stating that the first named made a donation of \$72 29 to the Parent Society, while the second named made a donation of \$305, and the third a donation of \$270 to the same Institution during the past year.

INDIANA.—DELAWARE COUNTY BIBLE SOCIETY held its annual meeting at Muncie, on the 30th of December. The secretary writes us: "The meeting was one of a good deal of interest, and the society begins another year with encouraging prospects." The receipts of the society for the year amounted to \$597 54; and its depository contains about 400 Bibles and Testaments, valued at about \$200. Officers: Hon. T. J. Sample, president; Dr. Wm. Craig, secretary; B. H. Williams, treasurer.

HENRY COUNTY BIBLE SOCIETY held its sixth anniversary at New Castle, on the 17th of January. The secretary reports: "The attendance at the meeting was fair, and a renewed interest was awakened in the Bible

cause." The receipts of the society for the past year amounted to \$355 47, and its field was partially explored and supplied with the Scriptures by Rev. David Tatem, in 1862-'3. In the exploration of this field, 1,446 families were visited: 209 of them were found destitute of a whole Bible, and fifty-one of those which had no portion of the Scriptures were supplied by the society. Officers: C. P. Pence, president; Rev. Lewis Dale, secretary; T. B. Redding, Esq., treasurer.

IOWA.—JASPER COUNTY BIBLE SOCIETY held its annual meeting in Newton, on the 17th of January. "The Bible cause had been presented," says the secretary, "to the different churches in the place by the State Agent, Rev. Mr. Jones, on that and the preceding Sabbath, and a good degree of interest was manifested on the occasion." "The executive committee," he adds, "are taking steps to secure a thorough canvass of the county immediately." The receipts of the society amounted to \$242 97. Officers: Wm. Vaughan, president; Rev. C. I. Slack, secretary; Chester Seymour, treasurer.

KANSAS.—LEAVENWORTH COUNTY BIBLE SOCIETY has just held its seventh anniversary; and from the report of the executive committee, which we have received, we are happy to learn that the society is very efficiently and successfully prosecuting its responsible work. "About the middle of May," says the report, "Mr. Wm. F. Dwight commenced the work of exploration and distribution in this county; and in thirty-five days he visited the entire county outside of the city limits. In performing this work, he called upon 636 families, and found 113 of them destitute of the Scriptures, and nearly all of these accepted of them, when they were carried to their houses, either by purchase or by gift." "About the first of October," continues the report, "Mr. Dwight commenced the work of canvassing the city of Leavenworth, and he has completed his work. The number of families visited by him was 1,757, of which 604 were found destitute of the sacred Volume, and all of these which would accept of it were supplied." "We would also state," adds the report, "that we have received from the Parent Society in New York, as a donation, through the Agent for this State, Rev. Mr. Dennis, 800 Testaments for the 15th Kansas regiment, and that these books have been placed in the hands of those for whom they were designed." This society occupies a very important position, and it appears to be occupying it well. Officers: J. L. M'Douree, president; Matthew Howell, secretary; Wm. Dilworth, treasurer.

Reports have also been received from the DUBUQUE BIBLE SOCIETY and the MARION BIBLE SOCIETY, Iowa, from HIGGANUM BIBLE SOCIETY, Conn., and from ROCK ISLAND and BUREAU COUNTY BIBLE SOCIETIES, Ill., all which are of a very pleasing and encouraging character.

Washington County Bible Society, N. Y.

This society held its forty-first anniversary in Rev. Mr. Ure's church, in Argyle, on the 3d of September, and addresses were delivered by Rev. Dr. Lambert, president of the society, Rev. Mr. Bayles, of Brooklyn, Rev. Samuel L. Tuttle, delegate from the American Bible Society, from the Bible House in New York, and Rev. Mr. Lansing, of the Mission in Egypt. The exercises were of an unusually interesting character. The report of the board of managers was a production of great value, and evinced the deep interest taken in this work by the citizens of this good county. The treasurer's report showed that the society's receipts for the year amounted to \$1,527 89. Three good depositories are kept in the

county for Bibles and Testaments, and they all appear to be in a good condition. A very large portion of the receipts of the society have been sent, in the form of a donation, to the Parent Institution. This is one of the most vigorous and useful of the American Bible Society's auxiliaries, and it numbers its friends by thousands.

The anniversary of the society occurred in connexion with the anniversaries of four other societies, which were held in the same church, beginning on Tuesday and ending on Thursday afternoon; and it is a happy index of the character of Washington County to say, that at every anniversary the large church of Rev. Mr. Ure was densely crowded twice a day, until the delightful season was over. It is seldom that such a week of Christian consultation and rejoicing, as well as of the most delightful Christian intercourse, is ever enjoyed in our republic. No friend of God and of his Word could be a participant in those sweet scenes without being a wiser, a better, and a happier man.

The Bible Cause in Illinois.

The following auxiliary Bible societies in Illinois have recently held their annual meetings, a summary of whose reports for the past year is as follows:

NAMES OF SOCIETIES.	No. of Branches.	Families visited.	Families destitute.	Value of books circulated.	Receipts from sales and donations.
Bureau County.....	18	1,432	28	\$762 07	\$1,686 68
Chicago.....	23	9,009	405	3,962 09	5,882 04
Cass County.....	10	797	33	129 10	454 75
Henry County.....	14	879	11	500 00	1,039 00
Jersey County.....	12	336	12	81 27	256 30
Lake County.....	13	670		190 99	617 15
La Salle County.....	33	2,000	72	408 32	1,894 75
Montgomery County	15	635	19	192 07	576 83
Perry County.....	6	447	15	67 45	295 05
Wayne County.....	14	730	14	131 40	310 06
Winnebago County..	13	828	12	496 08	1,168 33
Total.....	181	17,763	621	6,920 84	13,880 93

Mr. Lord adds:

The abovenamed societies held their annual meetings in December last. During each month of the year, about the same number of auxiliaries in this State hold their anniversaries; but the results reported in December are larger than the average, because those of the Chicago Bible Society and one or two other of the larger auxiliaries are included.

The Chicago Bible Society was organized in 1837, since which it has circulated about 150,000 volumes, and remitted to the American Bible Society, in payment for these and as donations, over \$40,000. Its efficient secretary, Mr. T. B. Carter, has served the society since 1840, and to him is due much of the credit of what has been done.

The La Salle County Bible Society occupies more territory than any other in the State, and has the largest number of branches.

The receipts of the Bureau County Bible Society, during the year previous to the adoption of the present plan of operating, were about \$100. Last year they were nearly \$1,700, being more than those of any other society in the State, in any year, except those of Chicago.

The number of families reported as visited and found destitute above, is probably below the actual number, owing to the difficulty of getting full reports. But it is gratifying to observe that the *proportion* of destitute families, so far as reported, is small; thus showing that these auxiliaries are keep-

ing their fields well supplied with the Scriptures. In addition to what they have paid for books, agency, freight, &c., &c., they have during the past year sent to the American Bible Society between \$3,000 and \$4,000 as donations to aid in supplying other places.

Berkshire County Bible Society, Mass.

The forty-seventh annual meeting of this society was held on Wednesday, the 6th January, in the courthouse at Lenox. The meeting was unusually well attended; many no doubt were anxious to hear the Hon. Mr. Bidwell, a native of the county, but who for many years has been one of the Board of Managers of the American Bible Society, and was to be present this year at the meeting of our county society, as a delegate from the Parent Society. At the usual hour, the venerable president, Hon. H. H. Childs, took the chair, and called on the Rev. Mr. Durfee to read a portion of Scripture. A part of the 24th chapter of St. Luke's Gospel was then read. The Rev. Dr. Todd then led the audience in prayer. After reading the minutes of the last meeting the treasurer's report was read, from which it appeared that at the commencement of the year there was a balance in his hands of \$169 41; that the receipts for the year amount to \$2,092 68, making the sum total of \$2,262 09. That the payments for the same time amount to \$1,783 70, leaving a balance now in the treasury of \$478 39.

At the last anniversary there were in the depository at Pittsfield Bibles and Testaments to the value of \$251 38. To these have been added during the year three several invoices, amounting to \$418 21. The books distributed from this depository during the year to branch societies amount to \$152 60, to life members, \$37 28. Cash received from the sale of books, \$101 43. The books now remaining on hand at this depository are worth, at present prices, \$426 64.

Addresses were delivered by Hon. Julius Rockwell, president of the society, Rev. Mr. Ballard, of Williamston, Rev. Mr. Barnum, of Great Barrington, and Hon. Marshall S. Bidwell, of New York, delegate from the American Bible Society. In relation to the visit and address of the lastnamed speaker, the following resolution was unanimously adopted, to wit:

Resolved, That the grateful thanks of this society be presented to the Hon. Marshall S. Bidwell, one of the Managers of the American Bible Society, for his earnest and eloquent address, this day delivered before our annual meeting; an address, the noble and Christian sentiments of which are clothed with peculiar interest and influences here by the facts, that he is a native of this county, that he has come to aid us in the Bible cause from the city of his residence and the pressure of professional engagements, and that those sentiments have been exhibited in the whole course of his distinguished public and professional life, and in the purity of his private character.

The secretary writes us: "The contributions to the Bible cause in this county are considerably more than they were the last year. The American Bible Society, you may be assured, lives in the affections of the good people of Berkshire."

Officers: Hon. Julius Rockwell, president; Rev. N. H. Eggleston, secretary; George Wells, Esq., treasurer.

PSALM CXXVIII. 3.—Rev. Mr. Buel, our Agent at California, gives the following illustration of Scripture:—"I saw in the Mission Orchard at Santa Cruz, an illustration of a Scriptural text which was quite gratifying to me. Around the roots of an old olive tree which was beginning to show the effects of age, the young shoots were growing up strong and vigorous to take the place of the parent tree as it should fail and decay. This I take to be the meaning of—'thy children like olive plants round about thy table.'"

Mexico.

We have received a very interesting letter from Mexico, from which, for the gratification of our readers, we make some extracts. The contributors to the Bible cause will see that light is dawning in that region, and that a demand for the holy Scriptures is arising in that country. Some help, too, is arising in this work from unexpected quarters. There is a reforming party in Mexico, which is not unfriendly to the circulation of the holy Scriptures, and which aims to correct the abuses in the church and in the priesthood. The writer of the letter had had interviews with some leaders of this party. In reference to the whole subject he says: "The day is dawning brightly on this hitherto benighted land, and I have bright hopes for its future."

He had been to ——— and ———, and disposed of six Bibles and fifteen Testaments. In the latter, he "might have sold more, but in a population of at least five hundred there were not perhaps twenty who could read. There were two schools until lately, but now both are closed, and will be for some time. Here a man objected to the Testament on the ground that it makes other people crazy. So to disprove his statements I read from 5th and 6th chapters of Ephesians, the duties of husbands, wives, and children, which seemed to satisfy him that he was wrong. In ——— I sold three Bibles. All the purchasers seemed highly pleased with their purchase, and to the schoolmaster I sold a Testament. At first sight he seemed very much disposed to ridicule it as a *religious* book. It was the *first Testament he ever saw*. But after reading over several passages, he seemed greatly struck with their force, beauty, and singularity, and began praising the book to the scholars and advising them to buy it. Some of them (four, I think) did. I tried to show him the advantage of having a class read, and he seemed fully to appreciate the idea. I hope he carried it out. I make it a point to introduce, where practicable, the New Testament into the schools, and have enlisted a good number of teachers in the cause. After my return from ———, I sold five Testaments on the road." "I sold another man one, who said, 'Now we can see it all ourselves.' I never perhaps met a man who received the Word more gladly. His friend bought one on the spot, and he himself came to where I stopped and bought another; and next morning another friend, to whom some time ago I gave two tracts, having heard that I was in town, came and bought another. This last said that I had met him one day and gave him two tracts; that he had them still, and wanted to have the Testament, of which he spoke in language so beautiful and appropriate, that it seemed like that of an old Chris-

tian. We spoke of the difference between the Romish and the Protestant versions, and he seemed entirely satisfied with my explanatory remarks."

In another place a woman to whom he sold a Bible remarked that "the Bible was to the priests the axe to the tree."

He sold a Bible to an alcade; when meeting him some time afterwards he speaks of the evidence he had that it had been diligently studied, from the number of marks he found in it. Afterwards he sold one to an old man, after reading part of it to him, who said that though he could not read, he liked always to hear about God. He sold one to another. At a factory he "made an arrangement to have eight little girls taught to read and write (high literary attainments for females in Mexico), some friends agreeing to pay for their tuition. We hope to have many more. A good friend gave five dollars to help to buy some clothing for them." "As I was reading by the roadside to some people the other day, portions of the 10th, 13th, and 14th chapters of John, two teams were passing, and the teamsters came to hear. One of them bought a Testament with nearly all the money he appeared to have."

Here is an account of the distribution of about forty-four copies of the Word of God, besides putting in motion agencies that may, by God's blessing, result in the most blessed effects.

Bible Tour in India.

NO. II.

(Concluded.)

COTA COTA, HYDERABAD, August 3d, 1863.

August 6—Under a tree thirteen miles north of Jeddacherla.—We left Janumpelt at daylight, yesterday morning, and came on to Jeddacherla, sixteen miles, taking four villages on the way. As soon as the helpers had had their food, they went forth into the town, and by dark had sold about 180 books. About five o'clock I went out, as usual, into the principal street of the town. I had no sooner entered it than a grain merchant beckoned me to come to his bazaar where I observed a group of people reading out of our books. The book he gave me contained a concise refutation of the chief dogmas of heathenism, and presenting in a clear light the salient points of Christianity. I took up the book and read the first sentence: "There is but one true God." "That is true, is it not?" said I; "for if there were three or four gods, we should see everything in confusion about us. One man with two legs, and another with four; one with two eyes, and another with only one in the centre of his forehead. We should see now and then a horse with horns; a bullock with only two legs like a hen; a peacock with four legs, and a dog with wings; a tamarind tree with pumpkins on, and mangoes growing in the ground like potatoes; but we find none of this confusion, but everything exactly adapted to its end; and therefore we conclude that the Creator of all things is one."

They were quite pleased with this picture of the result of there being many gods, and all assented that there could be but one God. And then taking up Paley's argument, only taking out my pocket-knife, which they could comprehend better than a watch, I showed them how we could know God by his works. I never saw a Hindoo audience that could not appreciate that argument. Then we ex-

amined the claims of each of their *Triad* to be that one true God; quoting from their own shastras to show that these gods were false. Then we took up the claims of idols. "Now," said I, "suppose that one of your children, when you are out of the house, should go into the street, and take a miserable, filthy, lousy, pariah dog, bring it into your house, seat it in a corner, put on it your clothes, give it the dinner that was cooked for you, make his salaam to it, and say, 'That man is not my father, O puppy! you are my father, you are my benefactor, hereafter I will obey and serve you;' that," said I, "is an exact picture of your idolatry." They laughed heartily at that. "Now," said I, "when you came home and saw your child going through with such performances, and refusing to make salaams to you, or call you his father, and when you found your dinner all gone, and your best clothes all filthy and lousy, would you not be angry, and give your child a good sound thrashing?" "Of course we would," said a dozen voices. "So," continued I, "you, leaving the great God who made us, take a stone, more senseless than a dog, carry it into your houses, or put in a temple, or under a tree, and pay to it the homage you should pay to God—pray to it the prayers you should pray to God; seek from it the favours you should seek from God; and by your actions say, 'God is not my heavenly Father. This stone is my heavenly Father—is my God!' Don't you see what senseless folly you are committing; and will not God be angry with you for it, just as you would be angry with your children?" "Yes, that is very true; but then we cannot see God, and so take something that we can see to represent Him. Show us God, and we will worship him." "Ah," said I, "I understand you. You must see to believe. Now I am in the habit of administering medicine to the sick. You come to me, 'Sir, I have a very bad colic; please give me some medicine for it.' 'O, yes, show me your colic and I will give you medicine for it at once.' 'Sir, I have a bad headache; please cure it for me.' 'O yes, just show it to me and I will. I can't see it, and I don't believe you have any. It's all sham!' 'Please, sir, the wind is very cold outside; may I come in?' 'You fool, I can't see any wind. I can't see the cold, and I don't believe there is any.' My friends, there are certain things which can be seen by the eye, and certain things which cannot. You see me. What do you see? Only my body. You cannot see my soul. Now, God has no body. He is a spirit—a soul—and we cannot see Him. But when I showed you my knife just now, you said at once that you knew that there must have been a cutler to make the knife; and that he must have been a clever man to make so fine a knife. So, as I showed you, we know God by his works though we cannot see Him. We know Him to be omnipotent, omniscient, and omnipresent, and filled with love. If He had a body could he be omnipotent? Can you be here and in Kurnool at the same time?" They laughed at the idea. "If God had a body so that we could see him, no more could He be in two places at one time, and the world would all go to destruction for want of his presence and care in all places. But there is one thing which God has not got." "What is that?" "Sin; not the least particle can be laid on God. But your own shastras declare us all to be sinners." I then read quotations from the book before me, of their poets, to prove this. "Now as long as we are sinners, and

God is holy, what communion can there be between us and God? Surely we could not stand before God with all our sin about us. Take an illustration: Here is the Nizam who rules this great kingdom; suppose a beggar, with hair uncombed, and clad in filthy tattered garments, with unwashed face, should present himself at the door of the palace and ask admittance, to have a talk with the Nizam. Would they let him in?" "By no means," said they. "But if he should purify himself, comb his hair, and clothe himself in a fit style for presentation to royalty, then he might come in, and present his requests, and converse with the Nizam face to face. So it is with us," continued I, "we have the filthy garments of sin thrown around us; we are all foul with corruption, and there is no admittance for us into the presence of the sinless God. But if we can get rid of the filthy rags of sin, and obtain the royal robes of righteousness, then we can come into God's presence, and be accepted of him. That is so, is it not?" "Yes." "Then the next question is, *how shall we get rid of sin?* That is what the wise men of all ages and nations have sought. Some say that if you wash in the Ganges it will cleanse you of sin. But look at it carefully. What is the difference between the Ganges water and the water of this little river here by the town? It all rains down from the clouds that float now over one, and now over the other. One God sends it all down in the rain, or causes it to bubble up from the mountain springs. Now what is the difference?" "There is none," say half a dozen voices. "Then how can washing in the Ganges take away sin, for you wash every day in this river and are sinners still. Take an illustration: Suppose you take a *hen's egg*, and carry it with the greatest pomp to the Ganges, and wash it in that so-called holy water. If you wash the outside of the shell, will the yellow colour of the yolk be washed away?" There was a general laugh at the absurdity of the idea. "Well, sin," said I, "is like the yellow colour of the yolk of the egg. Howmuchsoever we may wash in the Ganges, the outside of our bodies only will be made clean. Our sinful dispositions will be none the better. But others say, make pilgrimages to holy places, and that one who goes a *sinner* will come back a *saint*. Take an illustration: Suppose that when you start on a pilgrimage, you lead a donkey with you. Take him to the holiest shrines. Will the donkey become a *horse* for you to ride back home on?" They laughed again at the absurdity. "Well," said I, "there is no more difference between a donkey and a horse than between a sinner and a saint. And it is just as impossible to work the change by a pilgrimage in the one case as in the other. One of your own poets says the same thing." And I read from the book in my hands an extract from one of their most favourite poets, Vemana, where he asks in irony: "You go to Benares with great pomp, but is not the same God here that is there? If a Mohammedan goes to Tripety (Vishnu's sacred hill), will he become a Hindoo by so doing? If a harlot goes to Kasi (the holiest of shrines), will she become a virgin? If a dog bathes in the Godavery (one of the sacred rivers), will he become a *lion*?" "Oh no, my friends," said I, "it is not by such outward observances; by pilgrimages, and bathings, and tortures, that we can obtain the remission of our sins. We must have a *heavenly Priest* to take away sins or we can never enter heaven; and it is to tell you

about that heavenly Priest, Jesus Christ, that these books, the Gospels, are written. It is to tell you of Him that we have left our homes and come so far." I then went on, and set before them the truth as it is in Jesus. They listened very attentively. As I finished, the merchants said, "Now the Brahmins, too, must hear this, and we will hear what they have to say. Come," said they, "we will take you, and all go to the Brahmins' houses, and have a talk." I would very gladly have been excused, for it was a hot, close day; and as I sat in the grain bazaar the people crowded in so thick, and stood in front in such numbers, that it was almost suffocating. I could scarcely get a breath of air. My clothes were wet with perspiration, and my lungs were wearied with trying to breathe and speak, when it was almost impossible. But to decline to go with them would be laid to fear on my part, and so I had to be contented to go, exhausted as I was. We found about a dozen Brahmins seated in the verandah of one of their houses, apparently considering the books which had been purchased so freely during the day. They rose as we came up; and the merchants, making their salaams, told them that here was a gentleman who had told them such wonderful things about God, and sin, and heaven, that they had brought him for them to converse with him. At this the Brahmins invited me to come in and take a seat with them; and then I had to take up the book and explain it through to them also. Some fifty or sixty very respectable people gathered around to hear, and it was dark before I got away. I was so thoroughly exhausted that I had to lie down before I could even eat my dinner, which had been waiting for me some time. But we rejoice in hard work, when it is for our Master's glory, as we believe this is. I have given you the above just as a sample of our ways of presenting the truth to the Hindoos; of course it varies according to the circumstances.

I cannot tell you how disappointed (favourably) we have been in the character of the people we have met with since crossing the frontier. We were told that they were ignorant and intolerant; that they would not touch our books, and could not read them if they did; and that they would mob us if we undertook to preach in their streets. But how different we have found it. Never have I seen people so eager to hear the message of salvation as since we entered the Nizam's country; and they appear civil, polite, and intelligent. Our souls have been filled with wonder, and joy, and praise. Our helpers, as well as myself, have said that they never found it so easy to work hard as here.

Shumshabad, Aug. 7.—After writing the above we came on to *Furrucknugger*, taking as usual all the villages in the way. At *Furrucknugger* we disposed of about a hundred books. This morning we came on, twelve miles, to *Palmakol*, when we stopped over the heat of the day, and came on, seven miles more, to this place, reaching here at half past four, P.M. This is a walled town, abounding in Mohammedans, and near enough to the modern Sodom (Hyderabad city), only thirteen miles, to be under its influence. I must confess that as I went through the enormous gates, the largest and strongest I have seen in India, into the compactly built town, I could not help thinking—what if the Mohammedans should rise, shut the gates after us, and make away with us, as we had been warned that they would like to do. However, I determined to

"preach the Gospel," and leave the result to my Master; and going to the centre of the town, where the two chief streets crossed at right angles, giving you a view of the four city gates at once, I took my stand. A crowd at once gathered around, and I commenced. As soon as the Mohammedans heard the name of Jesus Christ, they tried to get up a disturbance, and ordered the crowd to disperse. I however mildly advised them if they did not like to hear what I had to say, to go away, and let those who did wish hear. Whenever they interrupted me with their abuse I made some pleasant reply, and tried to turn the laugh against them; and after a while they gave up and went off. I felt much easier, however, when I got safely out of the gates again, and to the travellers' bungalow; for the vast majority of the people seemed to be Mohammedans, and more than usually ill disposed towards Christianity. At first, when the colporteurs went into the town, the people seemed quite disposed to buy books; but the Mohammedans got wind of it, and ran about telling everybody that the books were bound in *hogskin* (they were the ordinary muslin binding), and that we were selling them to destroy the buyers' caste, &c.; so that after a little the Telugu people stopped buying out of fear of the Mohammedans, who are the ones in power, you know, in Hyderabad, and who are not at all mild in the exercise of that power. We sold, however, some thirty books, and can only pray that they may be read, and be the means of salvation to many.

Secunderabad, Monday, Aug. 10.—We got in here on Saturday, safe and well. We have come over 130 miles of country never before visited by a missionary; and our souls have been refreshed by what we have seen and heard. Secunderabad is a large British cantonment, situated five miles north of Hyderabad.

Mr. Porter has not got in yet. I expected him to overtake me every day, as I came on, as it was before arranged that I should, but it seems that he concluded to come on slower. I expect him in this evening or to-morrow. Yesterday I preached twice for the Presbyterian chaplain, the Rev. A. C. Bell; in the morning in the barracks to the soldiers, and in the evening in the "Public Rooms," which are used for a temporary Scotch kirk, and baptized Mr. Bell's little son, using at his request the good old Dutch church liturgy. I remain affectionately,

Yours for Christ and India,

JACOB CHAMBERLAIN, JR.

The Bible in Bithynia.

(Concluded.)

CONSTANTINOPLE, November 30, 1863.

The fourth day our journey is through vineyards, and mulberry gardens, and fields, the smell of which is of those "which the Lord hath blessed." Our road takes us through two large Armenian towns, in each of which we spend a couple of hours, tell the people our errand, and give them an opportunity to obtain the words of Jesus. In one coffee shop we see, by the side of a cask of rum, a small walnut chest. Out of one of its drawers the owner takes a well-worn pocket Testament, and holding it up with not a little exultation, says: "Since I purchased this book I have learned to read, and it is often read here." In the door of another shop stands a man of middle life, turning over the leaves of a large octavo reference Bible, well worn. Several young men are

near him, as if waiting to know the answer the Word of God will give them on some point of dispute. Surely, I said to myself, the Lord is in this place, priests and rulers of the people to the contrary notwithstanding. We visit the schools, converse with the teachers, and spread confusion upon the face of a ragged intemperate priest, who, before a large number of men and boys, attacks our work. Considerable excitement is stirred up, which will not soon subside; and influences are started which will work on, silently undermining the confidence of the people in ignorant, debased ecclesiastics who have hitherto been as gods to them. A single copy of the Testament and a tract primer are the only books we can dispose of in these large villages. Leaving these messengers from heaven to do their work, we hurry on our way, and arrive at Keramet a little before sundown. This is a small Armenian and Turkish village. In days past many Bibles have been sold here, but a great work is still undone. We are lodged in a small coffee shop, and for more than four hours in the evening tarry on the brink of suffocation from the constant smoking of a score of Turks and Armenians, who have no mercy on ourselves, our principles, or our habits.

The fifth morning comes, after a long night. An early hour finds us on our journey eastward along the northern shore of the Lake of Nice, a beautiful sheet of water, twenty-five miles in length and from seven to eight in width. We stop half an hour at an Armenian village, where the people raise large quantities of "Indian hemp" for exportation. We visit the school, and are having a pleasant interview with the teacher, when the priest enters. We offer him the Word of God, but he is neither willing to take it himself nor allow his flock to receive it; and until we leave he watches our every movement, as if we were the most adroit of jesuitical thieves. Proceeding on our way, we arrive at Isnih, the ancient Nice, an hour before noon. A sad sight is this far-famed city to one who calls to mind its former greatness. For three hundred years it has remained as the earthquakes left it, and yet few are the traces of its ancient splendour now to be seen. We wander over the vast area within the crumbling walls, and climbing these walls at the southwestern corner, obtain a good view of the whole surroundings. The surging masses of the crusaders rise before us. We see the angry strife for the conquest of the city, and myriads of men melting away; and then the plains are white with the bleaching bones of the thousands that have perished. Alas for the passions and superstitions of men! How little they change from age to age! Descending from the walls, we visit the spot called by Greeks and Turks the "synodique," and regarded by all the natives as the place where the first council was convoked under Constantine the Great. It is outside of the walls upon the shore of the lake, and is marked by two short columns and a flight of marble steps in the centre of a semicircle—a most lovely spot, which in those days of magnificence must have been most enchanting. One can hardly be surprised that the decisions of that council should have been what they were, made in the presence of such surroundings.

In accordance with the wishes of the sultan, a movement is now on foot for the rebuilding of the city. Fifty or sixty houses have been erected, and others are rapidly going up. Four mosques have been restored, and several others, originally churches

of a cruciform shape, are in process of repair. A variety of measures are being carried forward, by which it is hoped that the healthiness and prosperity of the city may be permanently insured. Quite a number of copies of the Scriptures have been sold here from time to time; still no deep impression has been made in favour of the truth. Leaving Nice at a late hour in the afternoon, we spend the night at a small Turkish village, part way up the mountain on our return road to Nicomedia. The guest room of the village—a small, shaky, windowless eight-by-ten room over a stable—is put at our disposal. While establishing ourselves for the night, a half dozen Circassians, on their way to the new city, stumble in upon us to share our narrow quarters. As no other place can be obtained, we throw ourselves into one corner and yield the rest to the new comers. A comfortless night in these close quarters gives us an early start on the morning of Saturday. Sunrise finds us nearly up the mountain; and a little past noon, in a heavy rain, wet and weary, we enter Bagchijik, and find ourselves in the midst of friends and followers of the truth. Sabbath morning greets us kindly. The church bell calls us to a sunrise prayer-meeting, summoning us also to a preaching service at ten and a Bible meeting at one. These finished, I ride to Nicomedia and hold similar meetings in the evening. Monday finds me hoarse, shivering with the cold, and nearly sick. Tuesday, in a small crowded steamer, we make our way back to our Constantinople home and work, and the vacation is ended.

Our friends will perhaps see little good in such a journey. Yet there is much every way. Our presence, even for an hour, in a village, creates not a little excitement, calls attention to our work, prepares the way for the labours and success of the colporteur, who can spend days and weeks on such a tour. The work is slow, but sure, in its progress. The more hopeful classes in all these villages are very difficult of access. They are at their work from dawn to dusk, have no relish for the coffee shop, and are seldom to be found in the only places where a traveller can find lodgings. This may be considered the principal reason why so few books were sold on our journey. Another reason is found in the heavy assessments recently made by the government upon all the inhabitants of that region, in order to carry out its plans for the rebuilding of the city of Nice. I shall look with interest for the report of our native brother Hampartsoom, who will spend the most of next month in the same districts.

Very truly yours,

I. G. BLISS.

Spain.

From the Evangelical Society of Paris we have recently received the following facts in regard to their operations in Spain. It throws light upon this subject, and seems to open a door of hope. Shall we not expect still better things? "The Lord's hand is not shortened, that it cannot save."—[Eds.]

Our Spanish work is still going on. Our evangelist at Marseilles continues his distributions; and we know that a great many Bibles go into Spain, and there is a great movement in many places in that dark region. The Spanish churches in Andalusia are multiplying and increasing. In one city there is one of about three hundred members.

The Bible and the Shell.

BY REV. CHARLES DENNISON, CHAPLAIN U. S. ARMY.

At Fredericksburg, when freemen waged
The battle of the plain,
A soldier face to face engaged,
Through smoke, and fog, and rain;
Kneit down beside his trusty gun,
Among the shrieking shell,
Nor paused until the day was done,
And to the earth he fell.

Stretched out upon the trembling ground
He, bleeding, helpless, lay;
The Bible on his breast was found,
When his coat was torn away.
A shell had struck the sacred Book,
And shattered it apart;
But there the fragment glanced, and took
Its leap from off his heart.

A minie ball came singing then,
And lodged in his bosom's flesh,
But he rose alive amidst dying men,
And knelt, and fought afresh.
Again this living truth was graven
On that torn and bloody sod—
Full many a soldier's life is saved
By the holy Book of God.

Children's Department.

What Children may Do.

We insert the following good example, in hope that it may stimulate others to do likewise.—[Eds.]

ALLEN CENTRE, N. Y., Nov. 14, 1863.

MY DEAR SIR:—Enclosed I send you nine dollars, to be used expressly in sending the Testament with the Psalms to our soldiers.

This money was given by the Sunday school in West Allen. Sixty children's names are on our Sunday school roll, and each scholar wishes to send one Testament to a soldier.

I trust this little offering may do good; and in the day of final reckoning, prove it was seed not sown in vain by the little hand that contributed it.

H. B. BURT,
Sup't West Allen S. School.

How to Steer Straight.

Albert Smith had just returned from a voyage across the Atlantic ocean. Of course his school-mates had a great many questions to ask about what he had seen. He was a modest boy, not at all given to boasting, and never spoke of his foreign travels unless in reply to direct questions.

"Did you steer the ship?" said Amos Donan, who seemed to think that the act of steering a ship was one of the greatest acts man could perform.

"I can't say I steered it, at least not in the sense you ask the question. I have stood at the wheel with the man who had charge of it, and once was left alone with it for nearly an hour. I had nothing to do but to keep the wheel just as it was."

"How do they steer the ship?"

"There is a wheel on the deck, and there are ropes going from it to the rudder; when you turn the wheel, it moves the rudder, which is under water, and directs the course of the ship."

"How do they know which way to go when out of sight of land?"

"They steer by the compass. The needle always points towards the north, or nearly so."

"What could they do, if they were to lose their compass?"

"The compass is placed in a very secure place,

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Athens Co. B. S., Ohio.....	42 00	170 00	Mahaska Co. B. S., Iowa.....	200 00		
Auburn Female B. S., N. Y.....	17 94		Maine B. S.....	300 00		
Bangor Young Men's B. S., Me.....	100 00		Marion B. S., Iowa.....	23 85		
Bardston and Vic. B. S., Ky.....	51 36		Massachusetts B. S.....	1,653 40	321 60	
Beechwoods B. S., Ohio.....		477 00	Maysville and Mason Co. B. S., Ky.		161 70	
Bellevue Female B. S., Ohio.....	33 00		M'Donough Co. B. S., Ill.....	136 54	5 00	
Berkshire Co. B. S., Mass. (L. D. & 14 L.M.).....	228 42	1,563 05	M'Henry Co. B. S., Ill.....		27 00	
Carried forward.....	\$550 94	2,347 05	9,126 94		36 00	
			M'Lean Co. B. S., Ill.....	114 00		
			Medina Co. B. S., Ohio.....	20 20		
			Menard Co. B. S., Ill.....	185 30	55 00	
			Mercer Co. B. S., Ill.....	192 50	18 00	
			Mercer Co. B. S., N. J.....	59 62		
			Michigan City and Vic. B. S., Ind...	41 95		
			Milan Female B. S., Ohio.....	14 04		
			Milford B. S., Mass.....	50 00		
			Milwaukee Co. B. S., Wis.....	200 00		
			Minnesota B. S.....	336 09		
			Monroe Co. B. S., Mich.....	54 67		
			Monroe Co. B. S., N. Y. (5 L. M.)..	53 22	155 00	
			Monroe B. S., Ohio (L. M.).....		72 29	
			Montgomery Co. B. S., Ill.....	311 75	69 00	
Carried forward.....	\$12,775 75	6,666 06	9,126 94			

Brought forward	\$12,775 75	6,666 06	9,1-6 94
Montgomery Co. B. S., N. Y.	25 16		
Morgan Co. B. S., Ohio.	166 92	120 00	
Muskingum Co. B. S., Ohio.	100 00		
Nemaha Co. B. S., Neb.	44 30		
Nevada Territory B. S.	100 00		
Newburg B. S., N. Y.	1 50		
New Hampshire B. S.	630 50		
Newport B. S., R. I.	52 35		
New York B. S.	5,000 00	390 00	
New York Female B. S. (L. M.)		104 00	
Noble Co. B. S., Ohio.	70 00		
North Seneca B. S., N. Y.	117 68	31 60	
Oneida Co. B. S., N. Y.	717 47		
Onondaga Co. B. S. (L. M.)		30 00	
Orange B. S., Fayette Co., Ind. (L. M.)		63 00	
Orange Co. B. S., N. Y.	22 47		
Orleans Co. B. S., N. Y. (L. M.)	66 45	30 50	
Oswego Co. B. S., N. Y.	21 89		
Otsego Co. B. S., N. Y. (L. M.)	72 77	56 72	
Ottawa Co. B. S., Mich.	28 76		
Passaic Co. B. S., N. J. (L. M.)		30 00	
Pawnee Co. B. S., Neb.	13 75		
Pennsylvania B. S. (3 L. M.)	3,105 22	120 00	
Peoria Co. B. S., Ill.	5 00		
Perry Co. B. S., Ohio.	22 60		
Pierce Co. B. S., Wis.	25 00		
Pike Co. B. S., Ohio.	14 29		
Plymouth B. S., Ohio.	20 00		
Porter Co. B. S., Ind.	19 47		
Putnam Co. B. S., Ohio.	35 00		
Rensselaer Co. B. S., N. Y. (L. D.) ..		295 00	
Rhode Island B. S.	230 68		
Richardson Co. B. S., Neb.	13 50	15 05	
Richland Co. B. S., Ohio.		20 00	
Richland Co. B. S., Wis.	80 61		
Rock Island Co. B. S., Ill. (L. M.) ..	475 00	32 00	
Ross Co. B. S., Ohio. (L. M.)		115 81	
Rutgers College B. S., N. J.		15 00	
Sandusky Co. B. S., Ohio.	198 82		
Saratoga Co. B. S., N. Y.	251 00	160 00	
Schenectady Co. B. S., N. Y. (2 L. M.)	154 33	60 00	
Schoharie Co. B. S., N. Y.	15 00		
Scott Co. B. S., Iowa.	175 00		
Seneca Co. B. S., Ohio.	77 02		
Sierra Co. B. S., Cal.	16 00		
South Steuben B. S., N. Y.	115 09		
South-Western B. S., La.	200 00		
Stephenson Co. B. S., Ill.	60 25		
Steubenville Fem. B. S., O. (L. M.)		137 81	
St. Joseph's Co. B. S., Ind.	10 00		
St. Joseph's Co. B. S., Mich.	100 00		
St. Lawrence Co. B. S., N. Y.	50 00		
St. Louis B. S., Mo.	200 00		
Storey Co. B. S., Nevada Ter.	50 00		
Stratford Female B. S., Ct. (L. M.) ..		50 00	
Sullivan Co. B. S., N. Y.	40 00	356 55	
Troy Female B. S., Ohio.	27 00		
Ulster Co. B. S., N. Y.	125 31	404 98	
Vermont B. S.	98 29		
Washtenaw Co. B. S., Mich.	112 46		
Watervliet B. S., N. Y. (L. M.)	65 61	130 00	
Wayne Co. B. S., Ill.	247 39	22 00	
Wayne Co. B. S., Ohio (L. D.)	325 00	160 00	
Welsh B. S., Columbus, Ohio (L. M.) ..		70 00	
Welsh B. S., Freedom, N. Y. (2 L. M.)	38 00	70 00	
Welsh B. S., Licking Co., O. (L. M.) ..	49 89	103 31	
Westchester Co. B. S., N. Y. (L. M.) ..	5 73	30 00	
West Steuben B. S., N. Y.	64 50		
Wood Co. B. S., Ohio (L. M.)	40 72	30 00	
Woodville B. S., Ohio.	20 62		
Worcester Co. B. S., Mass.	550 00		
Wyoming Co. B. S., N. Y.	37 10		

\$27,613 53 9,918 79=37,532 32

REMITTANCES FROM SOCIETIES NOT AUXILIARY.

Bible Committee, Florence, Mass.	34 27
" " Holyoke, Mass.	7 00
" " Fee Fee Ch's, Mo.	50 00
" " Petersham, Mass.	4 00
Montreal B. S., Canada East.	360 37
Bible Committee, Athol, Mass.	19 10
M. E. Book Concern, Louisville, Ky.	96 65

SALE BY AGENT.

Rev. L. B. Dennis, Ks.	17 10
Sundries.	2,572 98
	\$49,820 73

Summary of Receipts from each State, &c., IN JANUARY, 1864

Maine.	\$576 10
New Hampshire.	156 90
Vermont.	118 29
Massachusetts.	5,281 88
Rhode Island.	559 03
Connecticut.	525 97
New York.	15,542 28
New Jersey.	127 22
Pennsylvania.	3,325 22
Maryland.	2,000 00
Virginia.	15 00
South Carolina.	5 00
Louisiana.	200 00
Kentucky.	424 56
Ohio.	7,151 36
Indiana.	270 55
Illinois.	9,290 54
Michigan.	1,141 54
Wisconsin.	810 58
Iowa.	520 75
Missouri.	404 00
Kansas.	107 10
Minnesota.	336 09
California.	250 00
Nebraska.	110 40
Nevada Territory.	150 00
Canada.	365 37
Turkey.	25 10
	\$49,820 73

The payment of \$150 constitutes a Life Director of the American Bible Society: \$30, a Life Member.

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I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of to be applied to the charitable uses and purposes of said Society.

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